

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

Vol. I.]

WEDNESDAY, NOVEMBER 11, 1818.

[No. 18.]

* * Gentlemen holding subscription papers for the Religious Museum, are requested to furnish the Editor at Northumberland, or the Printer at Milton, with the names of their subscribers, and the post offices or other places to which their papers are to be sent. New Subscribers who may apply shortly can be supplied with the back numbers.

BIBLE SOCIETIES.

THE SUSQUEHANNA BIBLE SOCIETY.

REV. JOHN BRYSON'S ADDRESS.

(Continued from page 67.)

I proceed now to the third thing proposed, which was

III. To show that it is our duty to imitate God in magnifying his word, and some principal ways in which we ought to do it. Which last head I shall treat, with a special respect to the present occasion of our meeting together at this time.

God has enjoined it upon all to whom he has given his word, to be followers of him as dear children, as well as to walk in love. The plain meaning of which is, that it is our bounden duty to imitate God, as far as finite creatures are capable of imitating a God of infinite perfection. If God therefore has magnified and still continues to magnify his word, nothing can be clearer than that it is our duty to magnify it, in all those ways which he has put it in our power to do it. Saying with David, In God will I praise his word: in the Lord will I praise his word. Ps. 59, 10.

Now one principal way in which we ought to imitate God in magnifying his word is, by making ourselves acquainted with its contents.—When God speaks men should hear. He speaks in his word, he there speaks to us, and demands our attention. Unto you O men I call, and my voice is to the sons of men. Incline your ear and come unto me: hear and your soul shall live. Prov. 8. 4. Is. 55, 3. But in order to read God's word and hear it preached to our spiritual improvement, we must attend with diligence, preparation and prayer. We must hide it in our hearts, and practise it in our lives.—There is no way so effectual to obtain the knowledge of God's word, as by sincerely desiring to do his will. If any man will do his will, he shall know of the doctrine whether it be of God. John 7, 17. All who are inattentive to the reading and preaching of God's word, the means which he has appointed for obtaining the knowledge of its contents, are chargeable with depreciating, as far as in their power, instead of magnifying, that word. They manifest high contempt of his authority, who has said, search the Scriptures, and forsake not the assembling of yourselves together.

Being lazy, careless, forgetful hearers, they cannot be doers of God's word. And consequently cannot imitate him in magnifying it.

2. Another principal way in which we ought to imitate God in magnifying his word is by endeavoring with all our might, to make others acquainted with its contents.

In order to qualify us acceptably to discharge this important duty, we ought not only to enquire, how God has hitherto acted in magnifying his word, in his dealings with men, but still more especially how he designs to act, in his dealings with them in this respect in future. Under the former dispensation, he gave his word only to the Jewish nation. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord. Ps. 147, 19, 20. But his design now, the middle wall of partition being taken down, which so long separated the Jew and the Gentile, is to send his word, and thereby make his salvation known to all the nations of the world. Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Tim 2, 1, 4, 5, 6.

Having found that it is the will of God, that all men should come to the knowledge of the truth as it is in Jesus, we cannot doubt for a moment that it is our imperious duty to adopt the most effectual measures we can devise, or within the limits of our power to make them acquainted with it, and thus carry the gracious designs of our God into effect. He could do his work without our aid. But he condescends to invite us to the high honor of becoming fellow workers with him in this great and glorious work. The cause is God's, and it will, it must prevail, whether we lend an helping hand to carry it into execution or not. For the Scriptures say, and they cannot be broken, that the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Hab. 2, 14.

The great object of the Susquehanna Bible Society, this day met, which is to assist other similar societies, in supplying with the word of God, those who are destitute of it throughout the world, is well calculated as a mean in the hand of the Spirit, to fulfil this prophecy. But I apprehend there is still something more in our power to do, equally, if not more necessary to be done, to complete our measures and render them effectual. That is to form another Society to aid similar societies, in sending men full of the Holy Ghost and of Wisdom with the Bibles sent the heathen, and with the Bible in their hands to teach them, which be the first principles of the Oracles of God. The necessity of this measure will appear, if we consider

that the Heathen to whom Bibles are now sent, have as much need of a preacher to guide them, as the Eunuch had to whom Philip preached Jesus. And Philip ran thither to him, and heard him read the prophet Esais, and said understandest thou what thou readest? And he said how can I except some man should guide me. Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus. Acts, 8, 30, 31, 35.

These measures combined and carried into effect, the blessing of God accompanying them, would doubtless magnify the word of God, in the conviction, conversion and complete salvation of many, who are now sitting in darkness, and in the region and shadow of death. The Scriptures give us no ground to conclude that the Bible alone without preachers, will produce these effects upon the heathen. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher. Rom. 10, 13, 14. And shall any who call themselves Christians refuse to give their countenance and assistance to such a glorious undertaking? Tell it not in Gath! Publish it not in the streets of Askelon!

The age in which we live is an age of wonders. The dawning of the latter day glory has made its appearance. The prophecies are rapidly fulfilling. Kings are becoming nursing fathers and Queens nursing mothers to the Church. Ethiopia is stretching forth her hands unto God, and the Isles are waiting for his Law. May the happy time soon come, when the nations of the world shall learn war no more, when the Jews shall be brought in with the fulness of the Gentiles, and the whole earth be filled with the knowledge and glory of God, as the waters cover the sea; we pray for Christ's sake. Amen.

AMERICAN BIBLE SOCIETY.

Reports of Auxiliary Societies.

Extract from the second annual report of the board of managers of the Kentucky Auxiliary Bible Society, presented April 2, 1818.

The managers have done very little during the past year, as it respects the ultimate object of the Society. They conceive, however, their efforts have been directed, and with effect, to a most noble object, which when accomplished, will enable the society to prosecute its grand designs with the happiest result.

At our last meeting, it was stated to you that hopes were entertained that the American Bible Society would locate a set of their stereotype plates at Lexington. Since that period some doubts arose in the minds of the managers of the American Bible Society, whether it would be most advisable to locate the plates de-

signed for the western country at Pittsburg or at Lexington. The final determination of the managers has been in favor of this place.

As the American Bible Society are about to send out two sets of types, [Stereotype Plates,] it will doubtless be expected that we should immediately use them both. Unless we should be able to effect this, neither the views of the parent Society, nor the demands of our fellow-citizens will be complied with. Our funds are yet small; but in this noble undertaking we must cast ourselves upon the blessing of Almighty God, and the liberality of our fellow-citizens; resources which we hope will never fail in so good a cause.

We cannot forbear mentioning, that we esteem the location of this large printing establishment in Lexington, and in the midst of the western country, as a circumstance which calls loudly for the gratitude of the christian public, and anticipate a greater blessing to our town and country than any event that could have taken place. Let this Society prove herself worthy of the trust committed to her hands; and let each of us leave it as a dying charge to our children to perfect that which we have but begun.

Extract from the fourth report of the managers of the Bible Society of Jefferson county, Virginia, June the 5th, 1818

Our National Institution has, a few days ago, celebrated its second anniversary, with prospects most encouraging to the friends of the Bible. Resources are rapidly increasing. It is becoming more and more an object of laudable ambition to be recognized as a director or member for life. May we not cherish the pleasing expectation that at no very distant period, such will be the accession of wealth, and talents, and piety, to our National Society, that it will shed a new and additional lustre round the American name! Rising in our horizon, like a new star of the first magnitude, it promises soon to rival and even to excel in brilliancy all those which adorn the American hemisphere. Distinguished as America now is for the freedom, the mildness, and justice of her government, the wisdom of her statesmen, the skill and intrepidity of her soldiers, she will then be still more distinguished by the zeal and diligence with which she diffuses through the world the word of eternal truth. The idea now most naturally associated, in the minds of other nations, with the American name and character is that of civil liberty; soon, we fondly hope, it will be the distribution of the Bible.—Without dissolving the association of civil liberty with the American name, one yet stronger may be formed, between that name and her Bible Societies. Without descending one single degree from that elevated rank which she has gained among the nations of the earth by her generous and devoted attachment to her Republican Government, she may gain an elevation still higher by her enlightened zeal and persevering diligence in circulating the sacred Scriptures. The Sun does not deprive the moon and the stars of their light, but only conceals them from view by his superior splendour. May the lustre, surrounding the American name, derived from Bible Societies, be like that of the sun, rendering her other glories less perceivable, only by its superior brilliancy.

Anxious to aid in producing these happy results, your managers cannot avoid embracing the present opportunity of recommending to

their constituents, to cherish that zeal and employ that diligence which will in some degree, be worthy the noble cause in which they are engaged. With this view let us use increasing industry in supplying the wants of this country. Let us inquire for those families and individuals not yet furnished with the Bible; and when found, let us exert our utmost ingenuity in rendering the donation agreeable and useful to them. Let us recommend it as the poor man's treasure, as a balm to the wounded spirit, as the voice of mercy and peace to the afflicted, as the word of God, as the guide to Heaven. If all other efforts fail, let us entreat and persuade them to receive it as the gift of God.

Our surplus funds we can send to the Treasurer of the American Bible Society, to be appropriated, by the wisdom of its managers, in that way best calculated to answer the purpose for which they were given.

MISSIONS.

MISSIONARY SOCIETY USUALLY CALLED THE LONDON MISSIONARY SOCIETY.

(Continued from page 65.)

An abstract of that part of the 24th Report of this society, which has not already been published in this paper.

MALTA.

Mr Lowndes continues here, for the purpose of acquiring Italian and modern Greek, and embraces every opportunity of preaching the gospel. Several persons appear to have derived solid advantage from his ministry. He will soon proceed to Corfe or Zantz, in pursuance of his original design—the revival of pure religion in Greece and the Greek Islands. Another missionary will be sent to Malta.

WEST INDIES.

Flattering accounts are received from Demarara. Mr. Davis, and Mr. Elliot, and Mr. Smith are labouring in different stations, and with success, for many of the negroes receive the word with joy. In Barbice, Mr. Wray has about 300 slaves under his instruction, and is boldly facing the opposition of the slaveholders. In Trinidad, Mr. Adam has some encouragement, but meets with much hindrance from the infidel or ignorant planters, who suppose, that because they hate religion, therefore religion hates them.

IRKUTSK, in Siberia.

This is a new station, 4000 miles east of St. Petersburg. Mr. Stallybrass, and Mr. C. Rahmu left Moscow, (where they had an encouraging interview with the emperor Alexander,) on the 15th of Jan, and reached Irkutsk March 20, 1818. Here they are willing to spend and be spent for the honor of Christ and the salvation of the heathen, till they are called home with primitive apostles to receive the reward of grace.

SEMINARY.

The Society's Seminary, under the direction of Dr. Bogue, is in a very prosperous state. It contains, at present nineteen students, several of whom will probably soon depart, to their various scenes of labour. Ten missionaries have been sent forth during the past year. Eight of them went out married.

The countries in which our missionaries are now placed, (says the report,) require many additional labourers. India Proper, and India beyond the Ganges, as well as Africa and the West Indies, demand many, many more

missionaries; there being almost every where a disposition to hear the gospel; while islands and countries yet unattempted by us, Sumatra, Borneo, and Penang; Persia, Tartary, Abyssinia, Egypt, Greece, South America—regions containing hundreds of millions of souls, excite the commiseration and claim the help of British christians.

“Let us therefore, beloved brethren, steadily persist in the course which we have commenced; and instead of relaxing our efforts, let us redouble our zeal: let us abound yet more and more in the work of the Lord; for as our labor has not been, so are we confident it will not be, in vain in the Lord.”

Cherokee Mission, under the direction of the American Board of Commissioners for Foreign Missions.

THE CHURCH AT BRAINERD.

Public worship is regularly held on every Sabbath day. Beside the missionary family, many come to church from the vicinity, from two to twenty miles around. The ministers expound the scriptures and preach. When Mr. Evarts was there, some conversation was held on the sabbath with a colored man and his niece, who were under serious impressions of religion. Their convictions of sin had been deep and they were hoped to be truly pious.—Mr. Kingsbury was made the instrument of conveying impressions to their hearts.

Mr. Kingsbury in a letter to the Rev. Thos. Nelson, of Knoxville, Ten. says of the church: “Our little church which at first consisted of only five members, now consists of 15, and 3 more stand propounded for admission. Five of these are natives, who give pleasing evidence of having experienced a saving change of heart. Respecting some of these, I must be a little particular.

“Katy Brown, a girl about 18 years of age, whose parents are half breeds and do not speak our language, has been in our family about seven months, and attended our school about five months. When she came, she could read but indifferently in three letters, and was very ignorant as to every thing pertaining to God and divine truth. She did not even know that there was a Saviour, and had never felt that she was a sinner. She was from the first attentive to her book and industrious in her habits, and in about three months was able to read intelligibly in the Bible, and now writes a decent hand, and has commenced arithmetic. She is fair in her complexion, amiable and genteel in her manners. But what endears her to us, and must render her case interesting to every Christian, is her piety. In the course of last fall she became the subject of serious impressions, which have terminated, as we trust, in a saving change of heart. She loves her Saviour, and loves Christians; a tender kindness rules in her heart, which is unknown among uncivilized people, except where grace reigns. She expresses her anxious desires for the instruction and conversion of “her poor people,” as she calls them, and would gladly spend her days in our family as a missionary, were it not for the duty which she owes to her aged parents. In consequence of depredations which are almost constantly committed on their property by some lawless whites they feel constrained to remove over the Mississippi in the fall, and wish their daughters to go with them. We feel as though it would be sending forth a tender lamb into a howling

wilderness without a shepherd; but we also feel that by this means, the Lord is raising up missionaries from among the natives, and sending them into that vast country before others are ready to go. How consoling the thought that by means of your charity, not only a precious soul has been saved, but a female missionary educated, who perhaps will be the first to carry a saviour of religion into that unknown country; and whose example and progress may be the means of leading many others to seek the same precious salvation.

"One thing more I must mention. When she came to live with us, she was very fond of dress and ornaments, of which she had many. After she became pious, without any suggestions of ours, she laid aside all her ornaments, except a pair of plain knobs in her ears. She dresses plain, and expresses her disapprobation of ostentatious finery. In short, she seems desirous of being adorned not with gold and pearls and costly array, but (which becometh women professing godliness) with good words.

"Another instance worthy of notice, is the case of Charles Reece, who is also a half breed. He was the first of the three Cherokees, who at the battle of the Horse Shoe, swam the Coosa river, under the fire of the enemy, and brought over their canoes; by which means the Cherokees crossed that river, and by turning the attention of the enemy, were instrumental in saving the lives of many of your valuable citizens. In consideration of this brave deed, President Madison presented him with an elegant silver mounted rifle. But in this he does not now glory, having learned, as we humbly trust, to glory only in the cross of Christ. Soon after the mission was commenced here, this man once or twice attended our Sabbath preaching. He has since told us that he was then convinced that he was a bad man, and felt very uneasy in his mind. He had many struggles in his heart, whether to forsake his bad ways and attend to instruction, or quit going to the missionaries and do as he had before done. The preaching of our dear brother Cornelius was made instrumental in increasing convictions; and after a few more ineffectual struggles of his wicked heart to reign, this brave and undaunted warrior was brought, by the power of divine grace, to bow cordially and joyfully to the meek and humble Jesus, and to trust alone in his merits for pardon and eternal life. This man is not only a hopeful Christian, but an industrious, or more properly, he is a hard working man. He has this season cleared several acres of ground, with his own hands, for the purpose of enlarging his corn-field. He labors in the day-time, and at night is engaged in learning to read, that he may be able to read the word of God.

"Another instance. A Cherokee woman who was left a widow last spring, with three small children, has for some time been a constant attendant on our preaching. Lately she has given evidence of a saving change of heart, and is to be admitted to our communion next Sabbath. She has had a little son at school for several months, who now can read very well. On the Sabbath, after preaching, she has been seen to take him into the woods for the purpose of his teaching her to read. There the mother sits a humble and attentive hearer to this little boy, who appears no less earnestly engaged for the instruction of his beloved parent.

I will mention but one instance more, lest I should weary your patience, which is that of a young man, apparently a full blooded Cherokee.

He was formerly a vicious, trifling character. Last summer he was hunting on the Sabbath, and his gun, accidentally going off, discharged its contents through his arm. This made a deep impression on his mind; he considered it as an evidence that the Great Spirit was displeased because he hunted on the Sabbath, and could not afterwards be persuaded by his people to go out on that day. But it was not till within a few weeks that he felt the burden of sin and the importance of being delivered from it by the merits of Christ. He is now a man of prayer, and though often reproached and ridiculed for it, is not at all moved. In short we have hopes that he is a renewed man, and trust he may soon be admitted a worthy member of our little church.

Monday, March 30.—Not being able to close my letter last week, I will add a few lines before I speak of the school. Yesterday was our communion season. A larger number of people were assembled than I have before seen at this place on such an occasion. After a sermon, to which all appeared attentive, two Cherokee women, and one white man made a public profession of their faith in Christ; were baptized, and received into the church; and seven children were admitted to the ordinance of baptism. Twenty-two communicants then sat down to partake of those elements which represent the broken body and shed blood of our Saviour, seven of whom are natives, who we hope have been gathered out of the wilderness into the fold of Christ. Two of the natives and two white men were members of the Moravian Church at Spring-Place, who were with us on this occasion. The season was truly solemn and interesting, and we often regretted that some of our pious benefactors could not be present to enjoy it with us."

After this time, it seems that 30 or 40 persons were added to the Church, but none of them natives.

CONVERSION OF TWO YOUNG MONGOLIAN NOBLEMEN.

(Continued from page 67.)

They replied, that they had well considered these things; and that the words of Jesus himself on this subject, had caused them no small anxiety and struggle. They mentioned, particularly the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matthew x. 37, 38; likewise our saviour's address to the youth, who would first go to bury his father—*Let the dead bury their dead*; further what he says of himself—*The foxes have holes, the birds of the air have nests, &c.* But they declared, that it was their determination to be followers of Jesus, and to share in his reproach, if that were their lot; though they, at the same time, did not deny their wish, that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the gospel, might turn to Jesus; and they did not intend as yet, to inform their friends of the change that had taken place with them; in order to prevent as much as possible, all mistakes and prejudices during their absence: for that their nation imagined that, as soon as they became christians, they become Russians (of which both they and the Calmucs have great

horror;) that this idea was dreadful even to them, personally; for they did not wish to forfeit their nationality. They therefore hoped that the emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the gospel; and more, especially, that faithful teachers might be sent to their nation to point out to them the truth, and guide them in the way of salvation.

I approved their plan; but begged them to be quite passive, and take no steps on their part, but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them; but they should not forget to apply, in all their concerns, to him, who loved them far more than men could love them; who has begun the good work in them, and would complete it, if they only obeyed his voice in all things; and who would find means to remove all external difficulties, if it were his will.

After this, I had two or three conversations with them, in which we spoke on several of the principal points of the christian faith. These conversations gave me great pleasure: but they inquired, why I had not told them all this sooner. I answered: you are, as yet, but babes in Christ; and, with such, the pure milk of the gospel agrees best; as you grow in grace, you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again: if we neglect doing this, we may indeed become learned divines; but we lose the spirit of the bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and know a great number of your own Lamas to be, in your own country.

Before I conclude, I will add a few words concerning their translation of the gospel according to St Matthew, in the Mongol language.

According to my insight and knowledge of the language, their translation is the best that can be procured. No European could have executed it so well; nor will any one be able to do it, for a long time to come. These persons are not only most profound scholars in the vernacular and learned dialects, insomuch that they could explain the meaning of many words and phrases to me in a way which I have sought for in vain, among the Calmucs; but they are well versed in the language of Thibet, and can read in the Thibetan characters with as much ease as the Mongolian. They immediately understood me, when I spoke Calmuc with them; but, in the beginning, I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables.

I conclude my report with a fervent wish, that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my brethren and sisters, to whom the extension of the Redeemer's Kingdom is precious. The harvest in the immense regions of the Russian empire is truly great, but few, very few are the labour-

18. Surely the fervour, which fills my soul, while I am writing this, will likewise inspire those who read the report.

I. J. SCHMIDT.

St. Petersburg. { Feb. 23. } 1818.
 { March 7. }

EPISTOLARY.

Letter from a Lady, the daughter of a minister, to her minister, when he was about to leave his people.

Beverend and very dear teacher—

Dear are you to me by complicated ties and obligations, the least of which would break the heart of ingratitude itself, when bidding you adieu. Tender and affectionate regard you shewed to my dear superannuated Father, when with friendly hand you took him by the arm, and helped him over the duties of his function. Consolation and peace I have often received under your ministry; for like a faithful watchman, when you found me in the street, you took my veil and smote me and wounded me; yet with unerring skill directed by Heaven; you directed to the balm of Gilead and to the good Physician. When I reflect I am to hear you no more, my unbelieving heart exclaims, *my eyes shall no more see good.* I know it is the Lord, and fain would say, "let him do what seemeth good;" but involuntary sighs and rebellious tears seem to deny it to be the language of my heart. *I know it is the Lord, and he has work for you.* But pray for us that the spirit forsake us not. He can spread undivided and unspent, and need not leave us to go with you.

In every affliction this cruel reflection follows me—*verily I am guilty*—I have not improved the privileges I have enjoyed, nor been grateful enough for the blessings I have received. I did not design this as a complaint to you; but the present temper of my mind drew me insensibly into complaint. I designed to thank you for all the kindness you have shewn my family—May the Mighty God of Jacob reward you! and the Father of Mercies shower ten thousand smiling blessings on your head! and bless your dear family, making them as happy as the heart can wish the objects that it loves to be.

My brother, dear sir, will be near you—he has a most filial affection for you, and will take in good part any admonition you may please to give him. You took him a withered twig, and have planted and have watered him. Gratitude is all the return you have received from him. But Heaven bestows as great, if not greater happiness on him who is, as him who finds a friend. Let him not fall, unwarned, into the universal scheme.

Please to remember me to Mrs. —. Tell her farewell, for me. I shall always possess the most endeared tenderness for her, and the dear little angel that is committed to her care. Long may they live on earth, examples of virtue and piety? Long may God continue you with them, through life's uncertain paths their constant guide! May all your sons be greater than their Father! and all your daughters more beloved than their mother!

I do not write to extort an answer—You will have so many correspondents, that you will not have time to write. But you will have time to pray for me—and *when it is well with you, remember me.*

I do not write in honor to myself, "that one

so much esteemed should be so dear to me."—Hence I bid you a silent farewell.

The God of grace grant you a prosperous journey, and make you successful in winning souls! And though you stand yet,

"with your starry pinions on,
Dress'd for the fight and ready to begone,
Eternal God command thy stay,"

for we could wish—

"Thy life was one eternal day."

I will not intrude much longer on your patience—Should I never see you more in time—

May I enjoy some humble place
In that bright world of joy above
Where all the work is praise and love.

Where you shall wear a glorious crown, in an exalted station—and lead the song of redeeming love, with those whom you taught redeeming grace below! Farewell, till friends shall meet to part no more!

SABBATH SCHOOLS.

HARRISBURG.

From the Religious Remembrancer.

Semi-Annual Report of the Board of Managers.

The managers are gratified with the pleasure of reporting to the society the flourishing condition of the school, both as respects the number and the progress of the scholars. At the examination on the 15th of September, there were present about eighty children, and on the succeeding Sunday one hundred and twelve; of this number twenty-five are colored, a few of whom are adults.—There are eleven classes, each superintended by a teacher; great improvement in the conduct of the children is apparent, and their own attention to religious instruction is, in many cases, exemplary. The managers express their sincere thanks to the Rev. Mr. Lochman and the Rev. Mr. Bauhauser, for their frequent attendance and pious exhortations, and likewise to the teachers, whose assiduity and faithful exertions inspire the pupils with sentiments of respect, and demand our warmest approbation.

About eighty children have usually attended, but the number from appearances, will hereafter exceed one hundred. The number of boys and girls is about equal. Nearly one third of the whole number read in the Testament—there are but few who cannot answer the leading questions in the Shorter Catechism, and many are capable of answering the greater part, besides reciting hymns and portions of Scripture. A general desire to acquire knowledge seems to pervade the school, and from the punctual attendance and industry of the children, the managers flatter themselves that their most sanguine hopes will be realized. Although but few adults have yet attended, there have several applications been recently made; thus they hope the usefulness of the society will be further extended, and embrace many who are lacking for want of knowledge.

Your managers cannot doubt that this encouraging, this faithful exhibition, of the high standing of this most benevolent Institution, will gladden the heart of the philanthropist and the christian; whilst they flatter themselves that it will excite to still farther exertions in a cause which Heaven will bless. How animating and consolatory the reflection, that, in so short a time as two years, by your chris-

tian liberality, so many rational beings, destined for an immortal existence, have been rescued from midnight gloom which enveloped their degraded minds, and introduced to the cheering light which human science and religious truth shed upon their happy subjects! Through your charity, they are trained up to become useful members of civil society; and many of them, we fondly hope to be burning and shining lights in the household of faith; to illustrate, by their exemplary piety, the value of that gospel which speaks peace to the wounded conscience, enlightens the darkened understanding, proclaims liberty to the captive, and invites to more glorious privileges and everlasting enjoyments beyond the skies.

MARY H. NNA.

President of the Board of Managers.

JULIA E. STONER, Sec.

VERMONT.

The Rev. Mr. Parsons, early in the summer, opened six schools in this state, in which 500 children receive instruction. That at Putisfield seems to be doing particularly well. Two of the little boys were one day overheard, conversing on the Divinity of the Saviour. One of them remarked "Mr. — says Jesus Christ is not God, only a man." The other replied "the Bible says *he is God*" and running over the text, in support of this doctrine, which he had learned at the sabbath school, asked "now which shall we believe, Mr. — or God?"

CEYLON.

The Methodist missionaries have more than 1100 native children in their schools. Mr. Newstead says they have 2000 children under instruction, probably some of them are not natives. The master of the school at Copeltry, who was himself educated at their school at Galle, exhorts the boys and prays with them. Five of them go to school at an early hour every day, to join the master in his prayers; and at home they read to their parents and pray with them.

Amongst the Namaqua Negroes in South Africa, and the slaves in most of the British West India Islands, they are successfully teaching both adults and children.

ORDINATION.

On Thursday, 8th ult. in Christ's Church in this city, the Rev. NATHANIEL BOWEN, D. D. was consecrated Bishop of the Diocese of South Carolina, by the Rt. Rev. Bishop WHITE of Pennsylvania, assisted by Bishops Hobart of New-York, Kemp of Maryland, and Croes of New-Jersey.

The MUSEUM, is published, for the Editor, by Henry Frick, at the Office of the Miltonian, Milton

Terms of Subscription, Two Dollars per annum, payable in advance.

* * * All communications (free of postage,) to be directed to the Editor, at Northumberland, (Pa.)